1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4
Bedouins MJ4

Two days later we camped at the well of Al-Hajal,
B 312 415 where our camels and horses were watered. One of the Fid'ans scraped a shallow hole in the soil and spread the saddle leather from one of the camels over it. Into this simple but practical trough we poured the stale water from the well.

R 721 After we had watered our animals, we travelled onward in the dry bed of the Al-Hajal *wadi*. We were crossing a flat between two branches of it when suddenly shots rang out and bullets whistled over our heads.

The Fid'an wheeled instantly to gallop out of range, but they did not get far. Our assailants, imperfectly visible but obviously numerous, followed up their warning volley with a raking fire that in as many seconds unhorsed four of the fugitives. Seeing that to escape was impossible, and to fight hopeless, they all stopped and signalled their surrender to the advancing force of camel-riders. More than a hundred of these had grown out of the ground, as it were, before my astonished eyes. The Fid'an had walked into a trap. They had been too
R reckless even to send scouts ahead.

[493] I knew instantly that the newcomers were Ruala. The Saba have as intimate a knowledge of that region, but only the Ruala take the field with so many fine racing-camels; the Saba, like the Fid'an, favour horses.

"The Lord be with us!" exclaimed Matan, the leader
R of the Fid'an freebooters, now thoroughly frightened.
•[627] He clearly thought himself lost; and he had every reason to believe that I should use the opportunity of paying him back in kind. But I reassured him. "We have made peace with thee," I said, "and I shall tell the leader of

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

manner that there had been any trouble. He was perfectly calm and thanked his enemies for their companionship and protection of me on my journey. 609

Only after coffee had made the rounds was there any mention of the Fid'an losses. The Ruala fire had cost them two mares and two *dhaluls*. Fuaz at once declared they should be recompensed by six of his best racing-camels. He was under no obligation to make any restitution; but the magnanimity of an Arab *sheykh* demands such acts of bounty. 627 577

When the two strangely assorted companies separated on the following morning, Fuaz took the precaution of attaching one of his body-slaves to the Fid'an. He was to see them to the first rise of the Abu Rijmeyn, well beyond the Ruala territory. 609 [486]

183, 486, 572, 577, 609, 627, 672, 696

[See all of the above categories for various aspects of protection and countenance as practiced by the Rwala.]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

work. If they deserve it they are spanked with a stick, not only by their mother or father, but by the slaves both male and female. The Rwala believe that the rod originated in Paradise, *al-'aṣa azharat min al-ǧenna*, and that it also leads man back to it. The older boys attend to the mares, guard them on the pasture grounds, take them to water, and ride on them while migrating; they also bring fuel to the men's quarters, serve the guests with water, etc. They squat with the men around the fire listening to the conversation and learn also to recite poems and songs, in this manner acquainting themselves with all public affairs. Boys learn to shoot before they are fourteen and take part in at least one raid before they are sixteen. At this period the father would not think of punishing the disobedience of his son simply with a stick but uses a saber or a dagger instead. By cutting or stabbing them the father not merely punishes the boys but hardens them for their future life. In the opinion of the Bedouins the son who disobeys is guilty of rebellion, for which the proper punishment is the saber, *as-sejf lemin 'aṣa'*.

BOYS' GAMES

The boys are never idle. When they are not helping their parents, they play. Some of their games are dangerous; all, however, tend to harden them and sharpen their faculties.

In playing *ramḥa* two lines are formed. The members of each side, holding their companions by the hand, take position and advance against the other side, kicking their opponents till one whole side rolls down, *jetarâmaḥûn*. Many leave the game with their bellies black and blue, but will stand up as long as they can bear the pain.

A very dangerous game is *šâra*. The boys bring their slings, *miẓla'* (pl., *maẓâli'*), gather a supply of pebbles, separate into two hostile groups, and, declaring war on each other, throw stones from their slings, *jetašârûn*. Blood always flows. Often a boy loses an eye, gets a broken head or a split bone in his hand or leg, or even falls down dead; and yet the parents never forbid the game. For a dead boy the kin of the player who killed him must pay the blood price; for other serious hurts half of that. If the guilty party cannot be found, the relatives of all the boys participating in the game must pay, compensation of this kind being called *medda' ṛẓejje*.

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

should the guest fail to tip them well on his departure, they will not deign to notice him when he comes again. They are very eager to share in the raids, loot, of course, being their main object. All the horses captured by the slave must be delivered to his master, who, however, is obliged to give the slave a camel for every horse. One half of the captured camels go to the master, the others are the slave's share. 567

The little sons of the chiefs are brought up by the slaves; they make friends with the slaves' sons, and everything that they do is on the advice of the slaves and with their assistance. The slave is frequently the confidant of the first love of his master's son, negotiates with the girl's kin, protects his wife and children in a rebellion or hostile invasion, and is often the real guardian of his master's orphans, whom he also assists to regain their power and property. When the master's daughter marries into another tribe, as a rule she is accompanied thither by a reliable slave. 855 567

The slaves are the main support of the chief: they protect him against a sudden attack and execute any order he may give. Yet nobody deposes or kills a chief so readily or more frequently than his own slaves. In the disputes which sometimes arise between the members of ruling houses the decision lies with the slaves, so that a weak chief often is nothing but a tool in their hands. In camp every slave has a certain place allotted to him for his tent. They completely surround their chief's tent and in this manner prevent the entrance of unbidden guests. Whoever wishes his affair to succeed with the chief must first gain the head slave's favor. This man never opposes his master, but he generally arranges matters in such a way that in the end the chief cannot avoid endorsing every thing the slaves may desire. 622 567

The slaves call their master uncle, *'amm*, claiming to be *beni al-'amm*, relatives or cousins, of his kin. The imperative "*semm*," "Mention!" or "Order!" is used by the slave, by a raider, and even by a Bedouin, when his master or chief calls for him; it is an invitation to the master to make known his wish or command. 601 567

Among themselves the slaves have kin, *ahl*, like the Bedouins. They form marital ties without paying any heed to their master, only the consent of their own kin being necessary in this case. The master has no right to choose a wife for his slave or to take her away from him. Killing and 567 627

murder they avenge not only among themselves, but on the free Bedouins as well. The master who kills his slave exposes himself to the vengeance of the latter's kin and must pay the blood price. Should he refuse, the avengers place themselves under the protection of a more powerful slave, generally the head slave of a chief, who soon compels the Bedouins to assist him in humbling the guilty person. A slave can pursue or protect, *leh waǧh je'addi jesaddi*, in the same manner as his master. Whoever hurts his protégé gains the enmity not only of the slave but of his whole kin, and of the slave's master as well, who must support the slave in order to have peace in the tent and his usual comforts.

Yet, no matter how powerful, a slave can never marry the daughter of even the poorest Bedouin; and, on the other hand, the least of the herdsmen would not think of marrying a slave's daughter. For even the poorest Bedouin is independent, *ḥorr*, while the slave remains subject, *'abd*, for ever. Not even the members of the most despised tribes, like the Ṣlejb, Šarârât, Htejm, etc., would marry a slave. In a certain manner they all are *ḥorr*, despite the low esteem in which they are held, and a slave remains *'abd*, no matter what power he wields. Only the sons and daughters of white blacksmiths, *ṣunnâ'*, enter into blood relations with slaves. If a black slave marries a white girl, the daughter of a *ṣâne'*, and their son also marries a daughter of a *ṣâne'* again, the third and fourth generations are quite white, and yet they do not become free, *ḥorr*, but always remain slaves, *'abîd*. In the settlements — especially in the cultivated regions — the origin of such whites is sometimes forgotten, but never among the Bedouins of the desert.

WHOLESALE MERCHANTS AND THEIR AGENTS, THE 'AḲEJL

As the Rwala are occupied almost exclusively in camel breeding, it is only in exchange for camels that they can get grain, clothing, arms, saddles, and other necessities of life. The camels they sell either in the inner desert or in the settled territory, nearly always to the same wholesale merchants who live in the larger towns on the borders of Arabia as well as in Egypt and India. The most prominent among these is the Eben Bassâm family, from the settlement of Bassâm in al-Ḳaṣîm. Its members own large business houses at al-Baṣra, Bombay, aṭ-Ṭâjef, Cairo, and Damascus. They export camels

2;Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

CHAPTER XVI

JUDICIAL PROCEDURE

SETTLEMENT OF MINOR DISPUTES; JUDGES

627 Slight disputes and quarrels between members of the same tribe are settled by friendly intercession. A respected Bedouin comes with one or two companions to the tent of the more powerful opponent and says to him:

"O So-and-So, stay! Thou knowest well that we all honor thee, and we also know that So-and-So has, in fact, harmed thee and that therefore thou hast every reason to be angry with him; but if thou lovest me, if thou lovest us, do not persecute him any more! *lâ teğîh.*" The man thus addressed, recognizing that he will gain more in public esteem if he abandons his claims, answers:

"For the love I bear thee and all of you, but for this reason only, I give up all my claims."

"We know that thou speakest the truth, but still we beg of thee to swear by Allâh."

"I call Allâh to witness that I will persecute him no more."

"May thy love for us increase and give us power to appoint a guardian who is to see that thou persecutest thy opponent no more!"

"I give you full power, *ana mheddikom*, to appoint any guardians you desire."

"We shall go to So-and-So."

"Go at once! *kowterû.*" Then they go to a powerful Bedouin and say: "Behold, X has promised that he will not quarrel with Y any more. Behold, we place the latter before thy countenance. Have a care that X actually ceases to persecute him."

Answering "I guarantee that," he sends word to the stronger opponent: "Beware of persecuting Y any longer. For, beware, he has put himself under my protection, *tarâh daḫal 'alejje.*"

692 627 More serious differences are settled among the Rwala by the hereditary native judge, *'árefa* (pl., *'awâref*). Judicial

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

dignity is hereditary in certain kins and passes as a rule from father to son. If the latter lacks the necessary intelligence, *boṣr*, the litigants turn to his uncle, *jinḥarûn ʿammeh*, or to some other member of his kin. Furthermore, every chief may pass sentence but may not interfere in any way with the jurisdiction of the hereditary judges; he must submit when the contending parties appeal from his verdict to the hereditary judge. When acting as a judge, a chief is never called *ʿârefa*, not being recognized as such. When a chief adjudicates disputes he does so because he wields power which it is not always possible to resist and because he can support his judgment or his will by force.

Eben Ğandal is the greatest judge of the Âl Ğlâs group; Âl Ṭajjâr holds the same position with the Beni Wahab.

In all matters pertaining to blood vengeance the decision lies with the *ʿawâref ad-damm*, namely: Âl Kwêčeb in the Âl Ğlâs group and Eben Smejr, otherwise known as Eben Baṭṭâḥ, in the Beni Wahab group.

Other disputes are decided by Eben Ğandal, al-Ḳaʿâḳaʿ, and Eben Ḍurmi of the Âl Ğlâs group.

On questions of war and peace Eben Šaʿlân is called upon to decide.

Special rights are to be considered when either the plaintiff or the defendant happens to be a neighbor, *al-ḳaṣîr*; a guest, *aẓ-ẓejf*; or a traveling companion, *al-ḥawi*.

In the Ḳmuṣa division of the as-Sbaʿa tribe the recognized judges are the chiefs of the ar-Rḥama clan (Barṛaš, Mḥammad, Meṭḳâl, and ʿAwejnân of the Saʿîd kin) as well as the chiefs of the Bṭejnât clan (ʿAzîz and Fallâğ of the Štêwi kin). Among the ʿEbede division it is the al-Mwâjğe clan from which the judges are selected from the kins: Eben ʿAllûš, Eben Ğazzâʿ, Eben Rabîṭ, Âl Ağdaʿ, and Âl Rğêl.

LAWSUITS

A lawsuit is called *sâlfa* or *ṭlâb*, and may be decided either by witnesses or by black oaths, *as-sâlfa ʿalejha umma šhûd walla' dijânen sûd*. An oath is black because it disgraces a man, blackens his countenance or his honor, implying that his mere word is not believed. Besides, the swearer is always in danger of God's anger, as he can never explain things as they really happened.

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its validity. To deny having been asked for protection or to try to rid oneself of the obligation would be considered a disgrace. For one of the chief marks of gentility, *mruwwa*, of a Bedouin is the granting of protection when it is asked for. The man who grants protection, *daḫḫâla*, must forthwith announce it in the whole camp and even in all the camps around: "Let none dare to come near So-and-So! Know ye that he has put himself under our protection! Whoever harms him will pay us the price of our countenance!"

It is also possible to obtain protection for animals in dispute. In this case the oppressed party leads the animal into the sacred precincts of the tent, or at least brings a handful of hair cut from its tail, *halab leh helbe*. In the latter case the protector, taking the hair, then goes to the herd in which the animal in dispute is kept and, having recognized it by its clipped tail, leads it before his tent. Nobody dares to touch it there until the dispute is settled.

Typical Cases of the Granting of Protection and its Consequences

Blejhân eben Ẓeri told the following story: "We, the Ḳmuṣa men, were camping in the al-Mijâh valley. There was not much water in the wells. Medbaṛ eben 'Abdallâh watered his sheep and goats, *ṛanameh*, from a well. Belhân eben Mnazzel brought his flock to the same well and tried to drive Medbaṛ away. Enraged, the latter attacked Belhân, *saṭa' beh*, fell upon him, *allah beh*, with a saber, and cut off his nose, so that it hung only by a bit of skin and later had to be sewn on with the hair of a virgin. Medbaṛ, leaving his flock, then ran into our tent, that is of the Eben Ẓeri, and shouted:

'Behold, I call on Allâh and all of you to protect me from the face of my cousin, so that he will not attack me!'

"We ran out of the tent and warned them, *naḏahna 'alejhom*: 'Let nobody come near Medbaṛ and his kin. He has asked for our protection and is our protégé.' Then we mounted our camels, surrounded all the tents belonging to Medbaṛ's kin, helped them strike them, and conducted them to the settled territory, *ṛarrabna*, on the Euphrates, where we crossed the river, *'abarna*, and encamped in al-Ǧezîre. Some time later the wounded man, *alli mosṭijen beh*, watered his flock in the Euphrates and saw a relative of the assailant, *as-sâṭi*, who, as it was the time of

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577 627 the greatest heat of the day, was just resting with his flock, *mžajjel bṛanameh*. Suddenly Belhân seized his heavy club, *maḏrûb*, jumped at this relative of Medbaṛ, and beat him till he fell down insensible. When it was reported to us, we at once rode to the river and took Belhân to task:

'Thou knowest that he is under our protection. Why dost thou insult our face? Why dost thou beat thy cousin?'

"He replied: 'O brothers, his fate has overtaken him, *amreh ṣâr*.' But we went straight to his kin, *naḥarna haleh*, compelled them to come with us, and took all their tents and flocks just as if they were enemies as compensation for our lost face, *w-aḥaḍnâḥom aḥḍ al-ḳowmâni ḥaḳḳ waǧhana ḥelâlhom w-bujûthom*. Then, lodging them, in our tents for the time being, we gave them this advice, *w-ašarna ʿalejhom šowren*:

'If you make up the quarrel, behold! we shall give you these flocks; if not, we shall keep all as the price of our face and shall return nothing to you, *mâ nanṭîh*.' We had them all assembled, *lajjemnâhom*, in our chief's tent. Medbaṛ and Belhân also appeared, each with his surety:

'Medbaṛ, wilt thou be reconciled with thy cousin?'

'I will, *žâbleh*.'

'Turn to, *anhed*, thy surety!'

'I turn to ʿAbṭân.'

'Wilt thou be reconciled, ʿAbṭân?'

'I will.'

'Dost thou vouch for the reconciliation?'

'I do.'

"Next we asked Belhân: 'Wilt thou be reconciled with thy cousin?'

'I will.'

'Who is thy surety?'

'Ṛâzi.'

'Will Ṛâzi guarantee that Belhân will keep peace?'

'I do.'

'Lay aside your arms, then embrace and kiss!' This they did and became reconciled, and we now could give back to Belhân's kin all that we had taken from them as the price of our face."

Zaʿal eben Ṛâzi of the Ḥmuṣa subdivision of the Sbaʿa tribe had a son; Nejtûl eben Ǧdejjân was the father of a daughter. Zaʿal and Nejtûl were the sons of two different fathers but of the same mother. Zaʿal reserved Nejtûl's daughter for his

2. Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

son, claiming the cousin's right to his cousin. Nejtûl denied that the cousin's right was involved in this case, and his daughter declared that she would never marry Za'al's son. Za'al then began to persecute Nejtûl in such a hostile manner that the latter had to seek refuge in Ṛaṭwân eben Meršed's tent and to ask his protection. Ṛaṭwân, sending for Za'al, said to him:

"Count thine ancestors till thou findest one who is both thine and Nejtûl's. Then ask for his daughter, and I myself will bring her to thee, if necessary, with a saber in my hand, *atakaffaha jammak bes-sejf ṛaṣban.*"

Za'al began to count: "Ṛâzi, the son of Ṣabr, the son of Sâjer, the son of Farağ, the son of Murabbeṭ — and Murabbeṭ is the fifth ancestor of Nejtûl." After this Za'al brought five pack camels: a five-year-old, *rubâ'*, a four-year-old, *ṭeni*, a three-year-old, *ǧed'*, a two-year-old, *ḥeżż*, and a yearling, *mafrûd*, and, making them kneel before Ṛatwân's tent, spoke thus:

"O Ḳmuṣa, here ye see five ancestors connecting me with Nejtûl. I call you as witnesses. *Jâ ḳmuṣa tarâkom šâhedîn 'ala 'adad al-ǧdûd tarâhen nâjeḥât.*" Here Nejtûl, turning to Ṛaṭwân, interposed:

"Za'al's son does not belong to my kin; he is not a cousin of my daughter and therefore cannot have her for five camels. Behold, I, thy protégé, demand such gifts as, according to ancient custom, are given in such cases, *al-muḳalledât*. Make Za'al bring also earrings valued at eight pounds, *ṭarâči bṭamân nêrât*, a necklace, *ṭowḳ*, the pendants to the necklace, *ma'âneż*, and also enough silk and cotton stuffs, so that I could walk on them from thy tent to mine."

When Ṛaṭwân repeated Nejtûl's demands to Za'al, he refused them indignantly, saying that *al-muḳalledât* gifts had long been out of fashion.

"I let thee know my protégé's demands and ask thee to comply with them. If thou thinkest that the *al-muḳalledât* gifts are no longer given, bring me thine opinion confirmed by the judge Eben Ṛubejn and I shall believe thee. But if Eben Ṛubejn decides that thou must give what Nejtûl demands, then bring a surety that thou wilt do it; otherwise Nejtûl will marry his daughter to whomsoever he sees fit."

"Well, then, let Eben Ṛubejn decide according to the law. Snejdân is my surety. Come, Snejdân, grasp my moustache

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577 627 with both hands and declare in my name that I will give all that Nejtûl asks, if Eben Ṛubejn decides that the *al-muḳalledât* gifts must be given."

Snejdân then held both ends of his moustache in his fingers and Za'al promised to give Nejtûl all he demanded, if Eben Ṛubejn should decide by affixing his seal that *al-muḳalledât* were lawful. Going to Eben Ṛubejn, he soon returned with a decision in the affirmative. But, as neither Nejtûl nor Ṛatwân would abate anything of their demands, Za'al gave up his claim to Nejtûl's daughter, and she afterwards married another man.

A certain Rwejli was given to quarreling. Once he quarreled over a camel with a man more powerful than himself. Unable to obtain his right, he cut off a handful of hair from her tail, brought it to Sa'dûn eben Me'ǧel, and said:

"Behold, this hair asks God's and thy protection in a matter of right!"

"Be it so, thou owner of the camel! The right should be helped to grow freely, for a just dispute must go on its well trodden road."

Then Sa'dûn mounted his mare, took the hair with him, and, accompanied by his slaves, rode to the herd of the disturber of the right, *ḳaṭṭâ' al-ḥaḳḳ*. The slaves soon found the camel with the clipped tail and began to drive her away. Alarmed by his herdsman's cries, the disturber of the right galloped up on his mare; but Sa'dûn shouted at him:

"Wilt thou let thy cousin have his right?"

"No."

"Know, then, that I shall help him to obtain it."

Having said this, he gave the she-camel to his protégé and dismissed him with the words: "In future protect thy camels thyself. May God protect me from all the evil thou causest by thine incessant quarreling!"

428 627 577 695 The parents of a married woman who had no other heirs died leaving a large herd of camels. The daughter wished to get at least two she-camels out of the estate, but the relatives of the dead couple refused to permit it, and she had to return to her tent in disgrace, *rawwaḥat ḥaǧlâna 'ala bejtha*. Not long afterwards the camp was moved to another place, and while she was pitching a tent she saw her parents' camels passing by. Running towards the herd, she selected two young she-camels, drove them to Ḳrejṭân eben al-Hûm's tent, and,

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making them kneel there, shouted to Ḳrejṭân: "Behold, of God and of thee I ask protection for these she-camels, as they are the property of my *ahl*, kin, by right." No sooner had she said this than one of her relatives came running to her and, rolling his eyes in a frenzy, *ṭâjerât 'ajûneh*, tried to drive the animals away. But the protector spoke sternly:

"Stand still, fellow! Art thou blind? I was asked to protect them. Not until thou allowest right to take its course and they are adjudged to thee, canst thou have them. *Jammak jâ zelema ent 'amjân haḍôlen mdaḫḫalât 'alejji bel-ḥaḳḳ elja-mšejt al-ḥaḳḳ w-ṣârat lak ḫoḍhen.*" The woman then chose a security, who took her opponent to the *'ârefa* judge, 'Awejnân eben Sa'îd:

"Tell your story, *eḥtečû*," ordered the judge. The woman's representative began:

"What dost thou think, O 'Awejnân, of a woman crushed by the will of God? *wêš 'endak bel-ḥurma maḳṭû'at aṣ-ṣejḥa.* We wish, if it be God's will, that thou shouldst not deprive her of her share of her parents' estate."

The opponent argued thus: "What dost thou think, 'Awejnân eben Sa'îd, of a wedded woman, *alli birḳubet ar-raǧǧâl*, who wants to divide with me the herd of my relatives? *tabi tḫâšerni beḥalâl hali.* And yet she is no desolate orphan, having a noble husband living and two sons; *w-hâḍi mâ hi jetîme alḥîn hi birḳubet ar-raǧǧâl w-laha waladejn.* I desire of God and of thee that thou deprivest her of the share of the herd of my *ahl*."

'Awejnân declared: "A case like this has been already decided. That decision is more than five years old and is therefore valid for this woman too. Both she-camels are hers."

In the spring of 1899 the Ḥwêṭât, *sanat al-ḥwêṭât*, attacked the Ḳmuṣa in their camp at al-Ḳrejjât. The latter resisted bravely, but it was long before the enemy was finally beaten off. Many warriors were killed and many wounded. One of the Ḥwêṭât, while fleeing, shot dead the grandson of Eben Ḳardûš. Then, realizing that it was impossible to escape, he drove his horse right into the Ḳmuṣa camp, leapt into Ršejd eben Meṣreb's tent, and asked for protection, *ṭâḥ bel-bejt w-daḫal ad-daḫîl w-silem.* Ršejd's daughter shouted instantly to the pursuers:

"Stand still! There is a tent before you. He is our protégé," and sent a female slave for her father. Ršejd, though he was

679 a few hundred meters farther but away from the place where
674 his comrade is stationed. The latter keeps his place at least one hour longer, waiting to see if by chance the theft has been discovered in the camp. Should an alarm be given and search made for the stolen animals, he tries to attract attention to himself and then leads the pursuers in a different direction from that taken by his comrade, until, after eluding them altogether, he makes haste to join him. Then, mounting the captured animal, he makes his escape while the pursuers are following the wrong scent.

685 If a thief is seen crawling near, he may be shot at sight. If he is caught, his captors beat him, *jaḳtolûneh*, revile him, *jaṣaḥmûneh*, and, if he is unknown to them, tie him fast to prevent him from running away and stealing something after all. After sunrise breakfast is given him and he is free to go wherever he wishes. In case the thief with the stolen mare escapes and his watching comrade is caught, *kaẓîb*, the latter may be killed on the spot but must not be held in fetters to compel his comrade to return the stolen animal.
681 Fettering is not an established custom, *mâ hi 'âdaten sâni-*
609 *jaten*, among friends. A member of a hostile tribe, when caught in camp at night, is generally put in the irons used for fettering a mare's forelegs in the evening, and he is then called *rabîṭ*. In order to save his life he must offer some animals of his herd as a ransom. In this case it is said that "the captive sent his movable property instead of his neck, *ar-rabîṭ ḳallaṭ ḥalâleh ẓiddâm ruḳubteh*."

577 To steal from a fellow tribesman or even from a neighbor
626 is considered a disgrace. A thief of this type is called *bawwâḳ*, *neṭûl*, or *nedû'*. No one will suffer him to come to his tent.
672 Should he enter a tent in another camp, any one knowing him will instantly call the owner's attention to him: "This man is a *bawwâḳ*. Let him not sleep in your place! *Hâḏa bawwâḳ lâ tḥallûh jamraḥ 'endakom*." However, if his sons are known to be honest, they are not made to suffer for their father's shame.

685 If anyone can show indisputable proofs that a fellow
627 tribesman has stolen, for instance, a firearm from him and if the other denies it, the robbed man takes two or three of the offender's camels, drives them before the tent of a more powerful neighbor, and, after obtaining his protection for them, *aḏḥalhen 'alejh*, brings his witnesses. The protector must then

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making them kneel there, shouted to Ḳrejṭân: "Behold, of God and of thee I ask protection for these she-camels, as they are the property of my *ahl*, kin, [illegible] right." No sooner had she said this than one of her relatives came running to her and, rolling his eyes in a frenzy, *ṭâjerât ʿajûneh*, tried to drive the animals away. But the protector spoke sternly:

"Stand still, fellow! Art thou blind? I was asked to protect them. Not until thou allowest right to take its course and they are adjudged to thee, canst thou have them. *Jammak jâ zelema ent ʿamjân hadôlen mdaḫḫalât ʿalejji bel-ḥakk elja-mšejt al-ḥakk w-ṣârat lak ḫodhen.*" The woman then chose a security, who took her opponent to the *ʿârefa* judge, ʿAwejnân eben Saʿîd:

"Tell your story, *eḥtečû*," ordered the judge. The woman's representative began:

"What dost thou think, O ʿAwejnân, of a woman crushed by the will of God? *wêš ʿendak bel-ḥurma maḳṭûʿat aṣ-ṣejḥa.* We wish, if it be God's will, that thou shouldst not deprive her of her share of her parents' estate."

The opponent argued thus: "What dost thou think, ʿAwejnân eben Saʿîd, of a wedded woman, *alli birḳubet ar-raǧǧâl*, who wants to divide with me the herd of my relatives? *tabi tḫâšerni beḥalâl hali.* And yet she is no desolate orphan, having a noble husband living and two sons; *w-hâḍi mâ hi jetîme alḥîn hi birḳubet ar-raǧǧâl w-laha waladejn.* I desire of God and of thee that thou deprivest her of the share of the herd of my *ahl*."

ʿAwejnân declared: "A case like this has been already decided. That decision is more than five years old and is therefore valid for this woman too. Both she-camels are hers."

In the spring of 1899 the Ḥwêṭât, *sanat al-ḥwêṭât*, attacked the Ḳmuṣa in their camp at al-Ḳrejjât. The latter resisted bravely, but it was long before the enemy was finally beaten off. Many warriors were killed and many wounded. One of the Ḥwêṭât, while fleeing, shot dead the grandson of Eben Ḳardûš. Then, realizing that it was impossible to escape, he drove his horse right into the Ḳmuṣa camp, leapt intoRšejd eben Meṣreb's tent, and asked for protection, *ṭâḥ bel-bejt w-daḫal ad-daḫîl w-silem.*Ršejd's daughter shouted instantly to the pursuers:

"Stand still! There is a tent before you. He is our protégé," and sent a female slave for her father.Ršejd, though he was

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aid him in obtaining his rights, *jimašši-l-ḥakk*. First he goes to the accused and asks him to return the stolen weapon or to declare on *ǧehîra* oath (see above, p. 430) that he has stolen nothing. Should he refuse to do either, the protector will declare: "Behold! So-and-So resists, although the weapon belonging to X is in his belly. The she-camels for whom the latter has asked my protection from this day are his own. Beware everyone who would take them away from him. Behold! they stand before my face."

His honor, his good name are the principal motives of a Rwejli's charity. There is nothing he fears as much as dishonor to his good name and a reflection on his character, or, as he says, the blackening of his face. Should he fail to guard his protégé effectually, to get compensation for him who walks before his countenance, should he disregard his guest: in all these cases he is threatened with the blackening of his face. The wronged man then ties a black rag to a long stick or to a spear and cries:

"This is the black flag of So-and-So. I put myself under his protection and he has not freed me; I suffered loss before his face; I was his guest and he has not fed me. May Allâh blacken his face! *Hâḏi râje sowda' flân eben flân daḫalt 'alejh w-lâ fakkni râḥ rizḳi bwağheh mâ 'aššâni sawwad allâh wağheh.*" Naturally the people are eager to learn the details and on hearing them run to the accused to mete out justice.

PROTECTION FROM OPPRESSORS; RECOGNITION OF BENEFACTORS

If a man of power oppresses a weaker one and the latter is unable to defend his honor himself, he ties a piece of black tent cloth to a stick or spear, rides around the camp of his kin, and shouts:

"My friends, O ye people who give protection! know ye that my face has been insulted by the powerful So-and-So; *rab'i jâ hla-l-ḥamijje ḳaṭṭa' waǧhi flân al-belijje.*"

This is a sign to his kinsmen to mount their horses or camels and to parade before him shouting their battle cry, *je'arzûn 'endeh w-jentaḫûn*: "X, behold, here I stand before thee, O X! *jâ flân 'ajnêk* [sic] *jâ flân.*"

When all are assembled, they tear up and throw away the black flag, surround the tent of their powerful neighbor,

578 and compel him both to right the wrong done and to give
602 compensation.

627 When he has complied with every demand, the powerful man now asks his weaker opponent to declare this publicly. When that is done, he ties a white cloth, *ṣowra*, to a stick or spear, just as was done with the black material before, and makes a circuit of all the camps in the vicinity, waving his flag and crying:

"We have done our duty, *kazeyna lâzem*."

This he does in order to inform all the wronged one's relatives that a reconciliation has been effected, for otherwise he might be attacked by some of them. Moreover, he wants all his fellow tribesmen to know that no further reproach may be brought against him.

703 A white flag is also flown by a grateful enemy in honor
577 of his benefactor. Whoever on a raid or in a fierce fight or when being pursued has been saved from certain death, on his return flies a white flag in front of his chief's tent and says:

"So-and-So — may Allâh whiten his face! — on a day when life was nearing its end and death was stepping forward, saved the neck which moves here before you. Oh, may Allâh whiten his face! *Flân bajjaz allâh wağheh jowm akfat al-ḥajja w-akbalat al-menijje fakk ar-rukubat al-mâlijje.*"

Then two of the assembly stand up, inquiring: "Whose is the white flag flying here? *lemin hal-bêẓa al-mabnijje.*"

"It belongs to So-and-So, may Allâh whiten his face!"

"We testify that he is deserving of a white flag. He is a brave youth who acted, as he did, with deliberation. Hail to him, by Allâh himself! *Jistâhel al-bêẓa ṛlâmen ʿana-lha w-hejh hejh jâ lallâh.*"

From the chief's tent the news of the honored man's deeds spreads through the whole camp, the guests present, of course, bring the news to other camps, and before a month is out the main topic of conversation at all the camp fires for hundreds of kilometers around is the story of how X has saved Y from certain death.

BEGGARS; LOST ARTICLES

735 There are no beggars among the Rwala. An impoverished man is helped by his kin, his clan, and the chief. And yet sometimes beggars are to be seen walking through the camps.